

The American Friend

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New Series
Vol. XXVI. No. 1

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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WHAT A WONDERFUL DIFFERENCE NEW CLOTHES DO MAKE!

Eleanor Imbelli, an American girl who has been working in Murcia with Esther Farquhar, has sent a delightful account of the joy with which the Spanish refugees received a recent American Friends Service Committee shipment of clothing. Space does not permit printing in full the many tender touches in her report.

I cannot describe how great a pleasure it is to be able to unpack clothes that are clean, new or almost new, and tasteful—that are so attractive that one is tempted to try them on oneself—how great a delight it is to be able to distribute such dresses and underwear to these coming to us ragged and dirty.

It is always a great problem, that of deciding how one is to distribute and to whom. I decided this time that I would ask each man in charge of a refuge to send me ten of the neediest young girls over fifteen years of age. They came in giggly groups, selected a dress and smiled at the old-fashioned muslin underwear that they would have to make over to suit themselves but left quite happy. Several older women managed to have themselves included whose figures had long lost their slimness, but they were obliged to accept the fact that they were not young girls because of the dresses that would not slip over their shoulders as they tried them on. I asked them to wait till we received another lot but they have more faith in what is already on hand than in a vague promise of something to come. One woman begged me to find her something. She wanted to visit her son in a village at some distance from Murcia and had nothing other to wear than the torn apron she had on. We looked through everything but only sleeveless dresses were left that were big enough for her, and here in Spain women are shy of wearing sleeveless clothes. She finally chose one. A few days later, she stopped me in the street and showed me the dress. How nice she did look! From some superfluous trimming she had cut away enough material to be able to put in short sleeves. She described to me how pleased her son had been to see her so trimly dressed.

As we packed hundreds of pairs of shoes off in a corner of the storehouse, we wondered how many of them would really disappear, and yet today after two weeks, only a careful remains of the very largest that are too big even to imagine

that they might fit a refugee's feet. With the women's shoes it was not so much the size of the foot that made our hearts sink as the size of the heel and I had visions of some of my old ladies and mothers of sizeable families parading around the refugees in elegant cuffed shoes who, the year round, wear heelless, rope-soled cloth slippers, women who have come from the poorest parts of Spain. Not that we did not have any of the comfortable, walking shoes but simply not enough. For the younger women, it was like playing "dressing up." They tried on smart shoes, walked up and down the room, forgot they were refugees and that they were not at "home."

For several days there was a fearful jumble in the storehouse. Unexpectedly, I found I had acquired a real helper, a mother whose child we had taken in at Espuna. Coming in one day while I was away, she had noticed what was happening and without being asked had set to work. With dismay, I realized that in her eagerness to help, she had unknowingly messed up again my carefully set aside piles. Together, however, we managed to finish in time to start the distribution the following Monday.

When a mother came carrying a baby in her arms, Consuelo, my helper, took them in hand without any question. A lovely scene took place. She sat the women down on boxes, brought a pail of water and chose a soft, clean rag and asked them to take off the dirty clothes and wash the baby. Then, starting from next to the skin, she handed fresh garment after garment from our new stock and ordered the mothers to put them on,

even to pink and blue booties. The baby was transformed. Watching this scene made me think of watching a little girl playing with her doll—there was a similar naive happiness as the mothers professed not to recognize their own child.

Men came in horribly, shabbily dressed and yet with dignity. One sat down in the very midst of the shoes to try them on and set the others laughing with his funny, good-humored remarks. Three old ladies, dressed in black, entered to be taken care of by a younger woman leading in a fourth blind old lady. With tears in their eyes, they showed me the nakedness of their bodies under their black dresses and thanked me for the lovely white muslin underskirts and nightgowns I had given them, so new and so nicely embroidered. This was the first time anything had been given to them since their harassing flight from Malaga. Tall gypsy women with their gypsy mates and children, who, contrary to my expectations of wanting to choose brightly colored things, chose less ostentatiously, even for their children, took their turn, adding a gay little note with their swaying skirts and darkness. Grandmother with grandchild, and no one else, father with a child, the rest of whose family was lost somewhere, a man alone, a woman alone, and sometimes a child alone.

A FEW STATISTICS

1. About 250 women received dresses and underwear.
2. About 150 families ranging in size from one to ten received clothes—the girls, mostly from the print dresses, the babies, from the infants' wear sent by the American Friends.
- (Note: There remain about seventy-five families still to be taken care of in the Pablo Iglesias refuge.)
3. About 1,000 women and men's shoes have been distributed to date.
4. About fifty men received complete or partial outfits besides shoes.
5. About 100 in all received shirts.
6. Only fifty boys received complete outfits.
7. Only twenty children were fitted with shoes.

8. We sent to the hospital in Murcia about forty-eight sheets that had been included in the cases from the Swiss, some white dresses and some smocks. All the nurses and internal staff, except the foreign, received dresses and shoes.

9. One small case of heavy winter boots and ice-skates and some winter underwear that cannot be used here, was sent to Burjasot to be sent to the colonies in Puigcerda.

These things are urgently needed:

Children's leather shoes, stockings, sweaters or jackets.

Men and boys' wear in addition to the usual sendings.

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**AMERICAN FRIENDS
SERVICE COMMITTEE**

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Editor

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EDITORIAL

A "Staggering" Statement of Liquor Consumption

IT REQUIRES considerable restraint to be able to write composedly upon the present liquor situation in the country. We often wonder what those ardent advocates of repeal really think as they honestly review the results of their handiwork: the steadily rising tide of liquor consumption; the terrible toll of death on the highways, and the recent astounding decision of a judge who refused to declare a drunken driver guilty of manslaughter, holding that the man was not responsible since he was under the influence of liquor; the mounting record of crime, which was formerly charged to Prohibition; the return of "business as usual" to the hospitals and institutions which treat cases of alcoholism; the prevalence of drink-desecrated and poverty-stricken homes in which the wage earner's pay has been diverted to the liquor stores; the invasion of the American homes by attractive and insidious advertising playing up liquor as a normal and beneficial article for family consumption; the shame of the road houses and the debauchery of American youth; cloaking with official sanction and making respectable a business which is essentially evil and which pollutes the national life with every contact. Yes, we wonder how those folks really feel about this situation—they who were declaring a new heaven and a new earth if only Prohibition were repealed.

While all these conditions suggested above are reasonably apparent to those who have eyes to see, the repealists no doubt will be slow to concede them. Very well then, we submit a few facts which are basic to the whole situation. Not very long ago we heard made an astounding public statement relative to the comparative consumption of liquor in our neighboring city of Dayton, Ohio. It seemed so incredible that we have not used it. Now it can be told, however, as we have before us verification of the figures given. In brief, figures have been carefully compiled from information secured from the Independent Merchant's Association, the Liquor Investigation Committee and from other sources, which show that the people of Dayton pay per week for beer and liquor \$113,000 more than they do for

groceries! The per capita expenditure for these liquid commodities is \$1.32 per week.

We have no reason to believe that the consumption of beer and liquor is markedly greater in Dayton than elsewhere; or, for that matter, that it is greater in this country than in our friendly Dominion to the north, where, also, beer and liquor are sold with government sanction for profit. Raymond Booth sends us a leader editorial from *Toronto Daily Star*, presenting some startling figures of comparative liquor consumption in Ontario. Figuring that the total annual liquor bill for Ontario is \$72,000,000, the editorial declares this to be a "staggering" sum. The latter is found to equal the combined sales during the year made by Ontario drygoods establishments, fruit and vegetable stores and meat markets, shoe stores, candy and confectionery stores and florist shops.

Comment on such figures as these is almost superfluous. Here is the unanswerable reply to all those who inveighed against Prohibition as the great obstruction to national sobriety. Expenditures of such magnitude for liquor, which necessarily lower the consumption of the necessities of life, constitute a major social and economic problem, to say nothing of the moral problems involved. Because of shortsightedness and folly, the American people must wander for some years in the wilderness where booze flows like rivers of destruction. These rivers will never be confined to prescribed channels. They must be dried up at the source—and dried up they will be in due time. Prohibition is right—and therefore inevitable.

More Power to the Legion of Decency

A BIG hand to the Catholics for getting action in the moral realm when action is necessary. When moving picture producers ignored repeated protests against indecent films, Catholic leaders sponsored the Legion for Decency and quickly made it effective. Finding no argument with which to meet declining ticket receipts, the producers began to see the light. While there is still plenty of room for improvement, there has been a marked turn for the

better since the Legion of Decency got under way.

There had been recent hints to the effect that the Legion might have to give some attention to regrettable developments in radio broadcasting, in which good taste and sound morals were involved. Need for such attention was suddenly demonstrated. On the widely popular Chase and Sanborn hour, Mae West was featured on a recent Sunday evening in a skit that outraged the sensibilities of right-minded listeners; not only for its cheap travesty on the biblical story of Adam and Eve, but for the vulgarity which characterized the presentation. Immediately our Catholic friends over the country went into

action. Protests fairly rained upon the sponsors of the program, upon the National Broadcasting Company, and upon all in any way responsible. Japan had nothing upon the offenders in the way of prompt public apologies and assurances of better conduct in the future. We would not imply that Catholics were alone in their protest, but they took the lead as in the case of protest against bad moving pictures. Purveyors of indecency are learning that they cannot continue to offend with impunity the moral sensibilities of religiously minded people—not with watchful Catholics on guard. More power to the latter, and may we Protestants back them up more vigorously.

The Past Year in Religion

By Winfred Ernest Garrison

Associate Professor of Church History, University of Chicago

THE progress of American Christianity in 1937 has been only about normal in the numerical increase of church membership—1.33 per cent for the last twelve-month period for which figures are available. It has been more notable for the widening of horizons and for increased awareness of the total range of the Church's responsibilities and resources.

This is not a mere flattering generality. It is a definite and demonstrable fact. The proof is to be found in the record of the Preaching Mission and of the international and interconfessional conferences held at Oxford in July and at Edinburgh in August. These were the most conspicuous events in the religious history of the year, and the most significant.

The Preaching Mission, promoted and directed by the Federal Council of Churches of Christ in America, began in the autumn of 1936 and continued almost to the end of 1937. Its purpose was to bring the central message of Christianity, as voiced by companies of able spokesmen of many denominations and many lands, to bear upon the mind of the whole Church in America, and through the Church upon the country. The impact of this concerted presentation of the motives and principles of the Christian gospel was very great.

OXFORD CONFERENCE ON LIFE AND WORK

The Oxford Conference on Life and Work—officially the Ecumenical Conference on Church, Community and State—was the supreme expression of this interest on a world-wide scale. This conference was all the more an important fact in the year's history of religion in America because it was an equally important fact in the history of religion in other countries too. Delegates of the American churches participated in the conference, but did not dominate it.

The specific topics considered at Oxford lay within these five fields: the relation of the Church to the total structure of society; its relation to the State; Church, community and State in relation to the economic order; the Church's function in education; and its part in the making of a satisfactory world of nations. The conference was composed of official delegates from 118 churches in 38 countries—that is to say, practically all churches except the Roman Catholic, and all countries except those whose governments, anticipating criticism of their own pretensions, prevented delegates from attending.

The Edinburgh Conference—officially the Second World Conference on Faith and Order—illustrated the same broadening of view in a somewhat different direction. Oxford, dealing with concrete social problems, had insisted that the basic duty of the Church was to be not merely a social agency, a voluntary association of humanitarian uplifters, or a political pressure group, but to be *the Church*.

FAITH AND ORDER MEETING AT EDINBURGH

Edinburgh, with a body of delegates as widely representative and about as numerous, undertook to define the Church in terms of its faith and its essential structure. It explored the paths that lead beyond cooperation toward unity. The obstacles to unity were not minimized. Some obstacles were removed. Some remain. Unity is still a far distant goal, but an approach was made to the development of an "ecumenical mind." Horizons were widened.

Out of these two world conferences emerged a plan for the formation of a World Council of Churches. Definite steps have since been taken toward putting this plan into effect.

ENCOURAGING ADVANCES TOWARD UNITY

There were yet other advances toward the unification of the churches. The Federal Council of Churches set up a commission for the study of Christian union. The slow, deliberate process of re-uniting three great Methodist churches—the Methodist Episcopal, the Methodist Episcopal South and the Methodist Protestant—progressed to such point that its consummation now awaits only the formal action of the General Conference of the Methodist Episcopal Church South, in May, 1938. Approval by that body seems assured.

The Movement for World Christianity, an organization sponsored by laymen of many denominations and carrying on the impulse of the Laymen's Mission Inquiry, held its biennial institute at Rochester in June. This was the occasion for a searching study of the motives, methods and objectives of foreign missions.

In every item of the survey up to this point there is to be seen the working of a powerful impulse toward unity among the churches. Without exaggerating the achievements in this direction or minimizing the significance of continuing divisions and the depth of denominational loyalties, it can be said, as a simple matter of historical

record, that 1937 has seen more progress toward Christian unity than any preceding year in the long story of divided Christendom. This is none the less true though, in organization, the gulf between Roman and Protestant Christianity remains unbridgeable.

PROGRESS IN INTERFAITH UNDERSTANDING

Much progress was noted during the year in the movement for better understanding and cooperation between Protestants, Catholics and Jews in America, being furthered notably by The National Conference of Jews and Christians. The outstanding event of this movement during the year was the Williamstown Institute of Human Relations, the theme of which was "Public Opinion in a Democracy."

The end of the year saw plans set in motion for a national celebration of the tenth anniversary of the National Conference under the leadership of President Roosevelt who has accepted the honorary chairmanship of the Tenth Anniversary Committee. The National Conference announced, in connection with the anniversary event, that it would seek to organize "round tables" of Protestants, Catholics and Jews in hundreds of communities throughout the country. This effort will culminate in the annual observance of Brotherhood Day the week of Washington's Birthday.

PAPAL ANTI-COMMUNIST ENCYCLICAL

Perhaps the most conspicuous feature of the year in Roman Catholic action has been the anti-communist encyclical, issued in March, and the subsequent campaign. Neither Catholic nor Protestant opinion has been greatly affected by the alleged guarantee of religious liberty under the new Russian constitution, pending the receipt of more convincing evidence that such liberty is a fact. Protestants have in general, continued to believe that all forms of totalitarianism, whether communist or fascist, are alike hostile to religious liberty because hostile to civil liberty. Early in 1937 the Roman Catholic campaign against communism swung to extreme emotional anxiety, with signs of escape to fascism; both moods among American Catholics are passing now.

The fortunes of religion in other countries have been much in the minds of American Christians. They have shared the embarrassment and sympathized with the dangers of missionaries and native Christians in Japan and China. They observed with mingled feelings the participation of the Anglican Church in the events leading to the abdication of King Edward and subsequent thereto, and queried the meaning of the Anglican convocation's refusal, in March, to make mandatory the withholding of communion from those who have remarried after divorce, and of the Anglican assembly's refusal, in November, to ask Parliament to prohibit the use of the church's ritual in such marriages.

ACUTE GERMAN SITUATION WATCHED

They have watched with apprehension the increasing tensions between Church and State in Germany, the imprisonment of Pastor Niemöller and scores of other ministers for protesting against encroachment upon the Church's liberties, the indefinite postponement of the church elections scheduled for last Spring, and the unconvincing charges brought against hundreds of members of Roman Catholic orders. The recent announcement by Herr Kerrl, head of the bureau of religion, of the government's ultimate intention to disestablish the Church seems rather a promise than a threat.

American Christians have seen with satisfaction the partial restoration of freedom of worship in Mexico.

Events in Spain have been provocative of varied judgments and sentiments, but always of sympathy with innocent sufferers from the horrors of civil war, whether clerical or lay and on whichever side.

The meeting of the two great world conferences this year, with the focusing of attention in one of them upon the relations between Church and State, has given added emphasis to these events involving the freedom of the Church. The thoughtful American mind has, at the same time, been compelled to consider to what extent its own churches are free and what they are making of such freedom as they enjoy.

POSITION OF CHURCH IN SOCIAL ORDER

The Church has become keenly aware of its own entanglement in the social order, and of the religious aspects of such facts as industrial strikes, housing, the farm problem, unemployment, relief, and education. Concern with the economic problem was evidenced by such action during the year as the arranging of conferences with local labor leaders and business men by the National Preaching Mission in a number of cities and by statements issued and resolutions adopted by various church bodies and leaders of the Protestant, Catholic and Jewish faiths upholding the right of labor to organize in unions of their own choosing.

The Church is conscious that it exists in a troubled and distraught world, and it faces these conditions in no mood of complacency with regard to the part it has played in a civilization which has come so near to the brink of disaster. It is scrutinizing its own record, repenting of its own sins, seeking to correct its procedure, and searching for its springs of power.

A New Year Lesson

Little Sermons from Nature

By Floyd W. Schmoer

SOLOMON was referring to the undeniable virtue of thrift and industry when, in the sixth chapter and sixth verse of Proverbs, he advised man to consider the ways of the ant and improve his morals.

We have learned much from the lower animals, much more than we usually give them credit for. Insects discovered the principle of the wheel and the lever, without which no machine would turn today. Insects invented fabrics and a paper which we have been able to improve upon only a little. Insects employed masonry and made pottery a million years ago. Insects cultivated fields and domesticated live stock before man ever walked upon the earth. A spider invented the diving bell.

We have learned some things from animals that we might be better off without: poison gas warfare for example. But there are a few more observations which we could make to our profit. Most animals employ a brand of faith which should make man ashamed of himself. They have no fear of what the morrow may bring. With far less control over their fate, with more and greater enemies, with vastly more to fear, they abound in faith. They have confidence in the bounty and providence of the Lord. Therefore they attain contentment.

That's a lesson we could learn for the New Year. If there is one thing above all others which we should borrow from our cousins of more legs and fewer brains, it is that. It is contentment.

Seattle, Washington.

The Third Stage in Our Educational Program

By Howard H. Brinton

THE educational program of the Society of Friends in America has evolved in three stages. The first stage was characterized by the establishment of secondary schools in the eighteenth century; the second stage by the foundation of colleges in the nineteenth. The twentieth century has witnessed the development of a third stage in which an endeavor is made to meet the need for adult education. This tendency was first expressed in summer schools at Haverford and Swarthmore, and in longer terms of work at the Woolman School and the T. Wistar Brown Graduate School. Similar efforts toward adult education are now, both in summer and winter, centered at Pendle Hill.

In England the Society of Friends, as such, has developed only the first and third stages in this series. Different conditions in higher education leave no need of the second. There are no Friends' colleges in the British Commonwealth of Nations, though there are a number of Friends' secondary schools. In Woodbrooke, in quarterly meeting lectures and in "week-end lecture schools," the English Society of Friends has developed an excellent means of adult education. The Woodbrooke faculty and several other lecturers, often under the Home Service Committee, are in various degrees at the service of the whole Society of Friends. The extension secretary of Woodbrooke is also the secretary of the Yearly Meeting "Home Service" or Extension Committee, and has charge of their combined program.

The reasons for the development of this stage, which may be called adult education, are obvious. The Society of Friends has a peculiar need for well-informed members. We lay heavier responsibilities on the rank and file of membership than does any other religious body. To expect that these responsibilities will be successfully carried out by unprepared persons is to expect the improbable. Success in efforts both within our Society and without it will be largely in proportion to the amount of our preparation. It is highly important, but it is not enough that we have the right feelings and attitudes. Without adequate information we are like a good carpenter without tools. We cannot bring into existence that which we feel.

This need for deliberate preparation will be readily admitted as far as many undertakings in our Society are concerned. To some, such explicit emphasis seems questionable in the matter of the vocal ministry. George Fox's first "opening" revealed to him that "being bred at Oxford and Cambridge was not enough to fit and qualify men to be ministers of Christ." There are few today, whether in our Society or out of it, who would dispute this statement. We all know that a sermon based on what Friends used to call "head knowledge," that is, on a mere manipulation of intellectual concepts, falls dead from the lips of the speaker. The springs of spiritual life are deeper in the soul than the level at which learning lies. Unless we can tap these springs, our message is without power.

But we know equally well that more water will flow through a ten-inch pipe than through a straw. Human beings are instruments through which God works, and God can work better through an adequate instrument than

through an inadequate one. The business of education is to prepare the instrument for use.

Friends of earlier times were well aware of the responsibility for cultivating gifts. They did not neglect a solemn preparation, not for some particular service, but that God might use them when and where he would. Examining their journals, we find that they spent much time in regular reading of the Bible and in quiet waiting, often alone. Friends of later generations were intimately familiar with the writings of earlier generations. We of today have a much larger library to draw upon than they had, and our opportunity for preparation is greater. But do we allocate time enough to fit ourselves for the opportunities that await us?

It is a strange fact that the more time-saving devices we invent the less time we have. Life is full because each new advance in science develops new desires. But unless we live a simple life, we cannot be Friends in the full sense of that word. We go to our meeting or our committee with our minds full of other things and with no preparation for the serious tasks before us. Every business takes precedence over the profession of being a Friend. To be a Friend requires a simplicity and single-

Between the Years

Another year!

Scarce did we greet you, till you're gone
To take your ordered place with all the others
In that avenue of time we call the past.
And there you stand, irrevocable, defying touch
of ought

Save memory. Gone with you, Year, are hopes
a few,

And plans we may have had when you began.
Farewell, until the judgment.

Another year!

And turning full around we face you,
Not to see a fixt and changeless thing,
But something new and fresh, inviting,
Like a sheet of paper clean, with pencil near
at hand,

Or bit of plastic clay to mould;
Or like a map of some enchanted country
With chance to enter it, at will, and find its
pleasant places,
And its shadows too.

Oh Years, help us to know that in between
You who have passed, and you now coming in,
There lies that scene of action we call "Now";
That it belongs to us; that even kings, or
mighty men

Can have no more of it than we;
That in this breathless, passing moment
There still is time to live, and do, and love,
And serve our fellowmen, and God.

CLAYTON S. BROWN.

Los Angeles, California.

ness of purpose which seems almost impossible to achieve in the modern world.

A well developed third stage in our educational program is not the whole remedy for this state of affairs, but it is an important part of it. To prepare for the business of being a Friend, we must become acquainted with the past of our Society and of our Christian religion. H. G. Wood says that a Society without knowledge of its past is like a man without memory. Secondly, we must become acquainted with the needs of the present, and consider carefully how our way of life can meet them. Thirdly, we must learn to "center down" into the depths of being where God can meet us and become our Teacher.

It is plain that a school like Pendle Hill which attempts these things cannot be evaluated by ordinary academic standards, nor can the achievements of its pupils be gauged by credits and degrees. Some students will do work of high academic quality, others may be engaged in some practical service, still others will secure their chief results from times of meditation or worship. Our third stage in education, which deals with more mature persons than the other two, cannot set the same

goal for all. Progress here cannot be measured by an academic yardstick. Each life has advanced far enough for some spiritual, intellectual, or practical issue to emerge which must be met largely through individual effort, combined with the encouragement and help of the group. Pendle Hill is not therefore a school in the ordinary sense of the term but a community of students, each devoting attention to some particular problem, but all sharing in various degrees in certain common enterprises.

Our third stage is too young as yet to receive universal support and financial endowments which are essential for increased success. To some well-concerned and forward-looking spirits it is becoming plain that the same sacrifices as those by which our schools and colleges were established will be required if this need for adult education is to be met. The Quakers were more than a century behind the Puritans in establishing colleges because they were slow in seeing the need. Let us hope that we shall not be so slow in seeing this contemporary educational need for the preparation of men and women able to assume responsibility for the extraordinary tasks which these troubled times have laid upon our Society.

Strengthen the Rural Church

By the Rural Church Committee of the National Ruritan Club

BACK of the Ruritan and other service clubs are the religious organizations or churches which for centuries have been teaching the principles of good will and sponsoring projects of service. Ruritan has recognized these religious bodies in many ways and has appointed a committee to consider the needs of the rural church and to make recommendations accordingly. This committee hopes that the following general statement of the situation in the rural church and of suggestions for improving rural church conditions may be thought-provoking and helpful.

It has been estimated that in general about one fourth of the rural church members attend the meetings appointed for them. This low per cent of attendance is but one phase of the need for greater interest among church members generally. Surveys have indicated that less than thirty per cent of those who are church members effectively support the principles and aims of the religious organization in which they are enrolled.

SYMPTOMS OF SPIRITUAL WEAKNESS

Poor attendance and poor cooperation are symptoms of a lack of religious life. Too many members seem not to expect their religion to be of any great or real value to them. One wonders if they ever truly pray and if they do, how their souls' sincere desires would compare in depth and breadth with those expressed in the familiar "Lord's Prayer." Rufus M. Jones describes a group of churches before the Great Revival in the middle of the last century

Some ten years ago the first Ruritan service club was organized at Holland, Virginia. It differed from other service clubs in providing that approximately half its membership should be engaged in country life occupations. As a result, the Ruritan clubs which have been organized during the intervening years, have maintained a balance of interest between town and country. Jesse A. Stanfield, Friends pastor, Ivor, Virginia, is chairman of the National Ruritan Rural Church Committee, and the following is taken from the recent report which his committee has submitted.

as follows: "They had slowed down and were depending mainly upon the push and momentum of the past. Routine, habit, custom were everywhere the forces in operation. Very few persons were being convinced and won from the outside by the power of the living message . . . Its light did not shine; its voice did not carry; it was existing largely for itself and was inadequate even for its own membership. There was no promise of a great future—the most the faithful could hope for was a long-postponed death." These sentences describe all too well the situation as to the religious life in many country churches today.

Situations vary, of course, as to the moral consistency of rural church members. Among them one may still expect to find the salt of the earth. But alongside these are far too many others who seem to have lost the savor of

Christian attitudes and practices. Many prefer not to be called "good." Some country churches have given themselves a reputation for their factions which pull against one another, or against the church leaders. Their light of a gospel which breaks down walls of partition has been placed under a bushel. The rural church has not been left unspotted by a world which has reacted against the prohibition and total abstinence reforms. Church membership is not accepted as sufficient evidence of integrity, sobriety and good citizenship.

BREADTH AND REALITY OF SERVICE

The country church has been inclined to narrow its service to its spiritual ministry. That ministry should be deepened and made still more effective and intelligent. There is a need, however, for a greater appreciation of the close relationship between the spiritual and the mental, physical, social and economic requirements of human well being. Comparatively few sermons in the rural church seem to show a comprehension of the many-sided gospel which is suggested in the text of the first sermon of Jesus at Nazareth. Too much of the conscience of the rural church is gathered about our tithes of mint and anise and cummin while the weightier matters of the law, such as justice, mercy and good faith in matters of race and class and international relationships are in many instances omitted from the country church's teaching, and preaching and program.

WHAT'S RIGHT WITH THE CHURCH?

One's vision would be poor indeed if he saw only the darker hues in the picture of the country church situation. No other volunteer organization has contact with so many country people. While the church looks to God for guidance, there is that which is eternally right about its leadership. While the Golden Rule and the prophet's summary, "Do justly, love kindness and walk humbly with thy God," are emphasized, there is something everlastingly right about the code of the rural church. While the latter is concerned for seeking and saving the lost and for a Kingdom of God which shall transcend all the governments of the past and of present experimentation, there is something magnificently and gloriously right about its aims. These concepts are receiving attention in conferences and training schools of the highest type, and larger numbers are going to them for instruction. Younger men with broader social vision and better training are appearing in positions of leadership. A greater spirit of interdenominational cooperation and appreciation is manifesting itself in many ways. In the National Preaching Mission and in the Oxford Conference and in other cooperative efforts and assemblies, one may see that a new concern for the life and mission of the church is being expressed and a new unity of aim and achievement is coming into being.

The dark picture of church life in the middle of the last century is followed by another: "Suddenly everything was changed. Enthusiasm was kindled, hope was born, expectation returned, a real future appeared. The old crust of habit was broken through by the bursting force of a new life. Meetings discovered their mission and grew concerned for their communities. They forgot to tithe mint and anise and considered live tasks. They began again to meet present human need." Will it be possible for changes of this kind to come into the rural church life of the present day?

SUGGESTIONS FOR IMPROVEMENT

A church census should be taken frequently enough that the church leadership has an accurate understanding of the church attendance problem in its own field. Into each of the homes in which contact with the church has been lost, church visitors should go. This may be in a special visitation effort, in pastoral visitation, in Home Department work, or according to some other plan. Probably there are few country churches in which the attendance at meetings for worship would not be improved if there were more frequent manifestations of personal interest on the part of those who do attend in those who do not. But attendance drives for attendance' sake are not sufficient. The Church should en-

deavor first to make its religious life so real, its moral consistency so unquestioned, its service so broad and genuine that those who do attend will have a clearer sense of accomplishment in so doing.

Trite as it is to suggest Bible reading, the fact remains that when a church congregation agrees to carry out some plan of extensive effort in that line, one is very likely to notice a toning up of the spirit of the church. The American Bible Society will supply plans for a detailed Community Bible Survey, community Bible reading, and for procuring Bibles for Bibleless homes. Or inexpensive devotional guides may be used. One may mention "The Upper Room," Doctors Building, Nashville, Tennessee, "Today," Westminster Press, Witherspoon Building, Philadelphia, and the "Forward Guides" of the Forward Movement Commission of the Protestant Episcopal Church, 223 West Seventh Street, Cincinnati, Ohio. Guide number two carries the title, "My Own Steps Forward," with a fine spiritual message around the simple words, "Turn, Follow, Learn, Pray, Serve, Worship, Share." From the same address may be secured the inexpensive but helpful, "Forward Day by Day" booklets with their valuable helps for daily Bible readings and meditations. Other valuable suggestions may be secured from the Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York City. Dr. E. Stanley Jones' "Victorious Living" is a book with a daily meditation and prayer which offers a splendid combination of helps for personal religious experience and of suggestions for extending the Christian Gospel out into the complex social problems of the day.

Attention should be called to the work in week-day religious education which

was given last year to approximately ten thousand children in Virginia. With teachers comparing favorably in training and personality with the other teachers of the public schools, and with courses which are up to present day pedagogical standards and with the attendance of many who do not get religious training in their homes or at Sunday School, this week-day religious education project must be ranked as one of the most significant efforts for the continuance of religious life into the future.

The whole topic of evangelism should be given a searching re-examination. There are methods which win and there are others which drive people away. Decisions brought about by high pressure methods and clever maneuvering of the congregation leave accounts on the debit side of the ledger which should not be overlooked. Fear and self interest are not the motives which best inspire Christian living. The many other factors besides the moral and the spiritual which help make or mar the peace of mind of the people of the country should have greater recognition than they have been having in the popular revival campaign.

SEARCHING QUESTIONS FOR TODAY

Country churches may well be reminded of the many-sided ministry of Jesus. He helped the physically handicapped back to health. Jesus was concerned that the hungry should have bread and we are told that he arranged for an orderly and equitable distribution when the multitudes were fed. His indignation flamed against the devourers of widows' houses and he saw little chance for the hoarder of wealth to enter the kingdom of God. Any wide-awake country minister of today may see among the crowds who may gather at the annual revival those who need the oculist, the dentist, the doctor, the surgeon or hospital care, and note that the life of radiant happiness so often described in revival songs is not likely to be had by these people until these physical needs are met.

And is it nothing to the country church that there has been a drift of population from the city back to the country at a time in which less man power is needed on the farms than formerly? Are the thirty-three per cent of Virginia farmers whose cash income is less than \$500 a year likely to be so free of debt and financial care that their religion keeps them "singing all the way?" Is it a matter of no concern to the farmer when millions are unemployed and unable to buy his products? Shall the country church welcome dissertations on the economic problems of Bible times as a part of the Gospel and

(Continued on page 18)

BIBLE SCHOOL PACKETS

Friendly Bible School packets especially prepared for Friends who do not have access to a Friends Bible School, are offered by the Friends Publication Board as follows:

Penn Teacher's Monthly.....	10 cents
Penn Adult Quarterly.....	12 cents
Penn Intermediate and Senior Quarterly	10 cents
Penn Junior Quarterly	8 cents
Penn Primary Quarterly	10 cents
Penn Bible Lesson Leaves for the Quarter	5 cents
The Penn Weekly, single copy..	5 cents

Total.....60 cents

Some Friends who do not see THE AMERICAN FRIEND would doubtless appreciate your sending one of these packets to them. In such cases we shall be glad to include the latest copy of the paper as a free sample.

Dancing to Music

Louise Allender Stinetorf

"WAR'S inevitable! There's nothing you or I or anyone else can do about it," say a large number of people; and apathetically—at least so far as any peace work is concerned—they wait for the destruction of civilization.

Others, equally fatalistic, vary the chant a little: "War's inevitable! There's nothing you or I can do to stave it off. So let's bend our energies toward taking care of the Conscientious Objector when conscription is again enforced."

I agree with the most pessimistic that war looks inevitable; but I've seen thunderheads hang low on the horizon for hours and then scurry away before an imperative gale without loosing a drop of rain on the frightened birds and wind-whipped fields below. And the same conditions which fathered the storm clouds created the gale.

There is no question that the War and Navy Departments are preparing for hostilities—"an emergency" is the term used. The extent of these preparations and the thoroughness with which details have been worked out are outlined by the following quotations copied from the November 6, 1937, issue of the *Army and Navy Journal*.

"The first job in an emergency," said Brig. Gen. Lorenzo D. Casser, Assistant Chief of Staff, speaking at a National Guard Association Meeting at Montgomery, Alabama this Fall, "is to mobilize our units, fill them to proper strength, maintain them, and prepare them for active operations. But before we can even make a beginning, we must have an organization of the Zone-of-the-Interior. If we are to mobilize units, we must have installations.

"These installations are the establishments of the War Department . . . which are exempt from Corps-Area control . . . These . . . include recruiting stations, reception agencies, replacement centers, schools, supply facilities, mobilization centers for the assembly of troops, and certain training centers for larger units.

"If our plans work out, the necessary Regular Army officers . . . will initially man the Zone-of-the-Interior Installations with civilian employees to assist them . . . We must have our Zone-of-the-Interior organization set up in peace time, ready for emergencies" . . . (ready for emergencies!) . . . "We hope to give them (Qualified Reserve Officers) practical training so that they will be able to step off promptly in emergencies.

"Under the National Defense Act, Sections 58 and 111, the Guard has authority to procure in peacetime its own war-strength officer fillers . . . We

assume that this will be done . . . In accomplishing such procurement, you can count on the co-operation of the Regular Army Officers . . .

"As to enlisted men . . . a plan to recruit volunteer enlisted men *through a nation-wide civilian organization is now under consideration.*"

Brig. General Casser was followed on the program by Col. Jarman who said in part: "The mobilization plans of the nation will make necessary the procurement of a great many individuals for service in the armed forces. This number will reach about one and one-fourth millions by the end of the fourth month for the Army and a half million for the Navy . . . 300,000 of these must be obtained during the first 30 days of war.

"How will they be recruited? There are only two answers. Volunteer enlistments or some form of compulsion.

"When General Pershing returned from France to become Chief of Staff, one of his early tasks was to aid in initiating plans for personnel procurement in any future emergency."

Following the above is a detailed statement of how 95 Reserve Officers (85 from the Army and 10 from the Navy) have been trained through conferences and extension courses for "Selective Service Work" during a time of emergency. Col. Jarman continues that the National Guard can help by: (1) Training more officers; (2) Studying the "conditions" existing in each state; and (3) "Bringing to all National Guard Officers an understanding of the Personnel Procurement Plans."

But the above, says Col. Jarman, deals only with conscription, the "Selective Service." To procure the one-half million men needed the first two months—one hundred thousand of whom are needed immediately upon declaration of war—is another matter. These must be enlisted, *and the enlistment story of 1917 "is far from reassuring."*

Col. Jarman offers a solution: "Why not let the people of the country recruit for us? Under Selective Service, they will register and induct men by the millions. Could they not recruit volunteers by the thousands? Suppose that after M-Day in every town and city a committee of leading citizens were to actively engage in obtaining volunteers."

He adds that we have thousands of patriotic organizations—16,000 American Legion Posts alone—which will help with this work and "would reach every possible volunteer in the nation."

Also, he tells us, America is used to drives; but to make them succeed, they must be well planned and far in advance

of initiation. "The best possible man in the state to plan is the Adjutant General . . . So far two states (Louisiana and Pennsylvania) have been approached, and they have responded wholeheartedly . . . It is hoped to present this basic idea of procuring manpower in a concrete form to each state within the next few months."

How many more states have been approached since the meeting with the National Guard Association in Alabama? What has been their reaction? Only the War Department knows. You and I, however, and our friends and neighbors, who comprise the "leading citizens" who, supposedly, are "to actively engage in obtaining volunteers," can be sure of one thing. If the other 46 states "respond wholeheartedly," immediately upon the declaration of a state of emergency the United States will be as militaristic—with all the attendant loss of civil liberties—as Italy, Germany, or Japan, the "mad dogs" of Europe and Asia!

The program and administration of the War Department is entirely out of the hands of the general public. It does lie within the power of citizens like you and me, however, to put an effective check on the power of Congress and the President to declare war.

On December 15, 1937, the right number of Congressional signatures needed to bring the Ludlow Amendment—making a referendum of the people mandatory before declaration of war—out of Committee and before Congress for vote was secured. The President and Secretary of State have expressed disapproval of the bill.

What turn will the debate scheduled for January 10 take? You can temper the tenor of that debate by the letters and telegrams you send to Congressmen before January 10.

Walter Winchell, famous newspaper columnist, ended his broadcast a few nights ago with the statement: "Americans are lucky. They are dancing to music instead of marching to it."

How long will Americans continue to dance to music? War looms large and dark on the horizon; and so long as there is no effective check on the President's and Congress's power to declare war, a handful of men can overnight transform you and you and you into committees of leading citizens who will be expected to exert social and economic pressure to force one and three-fourths million young men into uniform in the short space of four months.

Americans, too, in the comparatively near future may be *Marching to Music.*

Any habit that compels the community to pay for the damages it causes, must submit to community control, and in a machine age alcohol is an outlaw.

A NEW YEAR'S MESSAGE TO MY FRIENDS

BY LILLIAN E. HAYES

While visiting the Ruskin Pottery Works in England some years ago, I saw the clay taken from the outside and followed it until I stood before a beautiful vase valued at five thousand pounds sterling, and which belonged to the Queen. But something happened on the way, something that I have thought about lately a great many times. I stood before the potter's wheel watching him as he took a handful of wet clay, tossed it on the wheel and with his hands about it as the wheel turned round and round molded it into a shapely, beautiful form. It was almost as if a miracle were taking place before my very eyes. But when he had the shape desired and placed his fingers, so to make the inside hollow, a disappointed look came over his face, and with one sweep of his hand this beautifully molded vase was brushed off the wheel and tossed into a pile of other discarded lumps. Those artist fingers found a bit of stone, so the vase must travel back, and submit to being broken and washed before it could again come under the master's hand.

Farther on I stood before the furnace door and felt the torrid waves of heat as the door was opened and a tray of hardened vases of all sizes and descriptions came forth to pass under the master's trained eyes. One that looked perfect to me was taken off the tray with tongs and tossed into a pit with other broken bits of imperfections. It had not been able to stand up under the white heat. That too, had to go back before it could pass the master's eyes.

I stood before one of Murillo's pictures in the Louvre. I studied it and wondered about its meaning; now, I believe I know. The artist pictured the interior of a convent kitchen with white-winged angels doing the work. One was reaching up to the cupboard for a plate, another was putting the kettle on the fire to boil, another was carrying a pail of water, and I believe there were one or two little cherubs underfoot. I do not know the old legend which the artist meant to show, I only recall that all had a task to perform and all were happily busy, and somehow the pots and pans and smoke and ashes and dirt and bother, all faded away and I saw only the angels in a glorified kitchen.

Last summer I wanted to run away from my task and sail to some far-off port where I could find rest and peace and quiet nerves. I was homesick for the sea and wanted again to let the pounding waves voice my inner feelings of unrest. Suddenly I realized that I was in my own garden, just after a shower, looking down into a pool of

water that reflected the fleecy-white clouds, the blue of the sky, the border of grass and flowers. Though so very small, heaven sent the water into this little pool. The sun and stars sent their gleam and shadows straight into its heart as much so as if it were the great ocean. Even though my heart cries out for a bigger, broader vision and experience, in my very humble way I can still live splendidly.

No, friends, I am not losing my Christian experience—I am gaining a richer, deeper one. Even though my task keeps me close at home, I seek each day to find God in every small detail of my life. I work in a glorified kitchen because the angels are there. I try each day to move about the bed of suffering as an angel of mercy; and being not just contented, but consecrated to the task at hand, knowing some day I can again come out of the discard, as it would seem, or the furnace of sevenfold heat, to the Potter's Wheel with all flaws washed and burned away so that my life will yield to the Master's touch and pass the Master's eye. I want to be an artist within, whatever my outward work may be, conquering fear, and learning my lessons of courage, reason, gratitude, dominion, understanding and obedience, the secret of all culture.

In "pastures green"? Not always; sometimes He

Who knoweth best, in kindness leadeth me

In weary ways, where heavy shadows be.
Out of the sunshine into darkest night,
I oft would faint with sorrows and affright,

Only for this: I know He holds my hand:

So, whether led in green or desert land,
I trust, although I may not understand.

Beside "still waters"? No, not always so;
Ofttimes the heavy tempests 'round me blow,

And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry

Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."
Above the tempest wild I hear Him say:
"Beyond this darkness lies the perfect day;

In every path of thine I lead the way."

So whether on the hilltops high and fair
I dwell, or in the sunless valleys where
The shadows lie, what matter? He is there.

And more than this: where'er the path-way lead,

He gives to me no helpless, broken reed,
But His own Hand, sufficient for my need.

H. H. BARRY.

A WALKING COMPANIONSHIP WITH JESUS

BY EDGAR H. STRANAHAN

(Read Luke 24: 13-32)

As a nation we have almost forgotten how to walk. Have we, at the same time, lost the art of companionship on life's pathway? Do we know the stride Jesus takes as he walks?

There is something rich in a walking companionship. We share with others as we walk with them. The advertisement now says, "Thanks, but my doctor says, walk." Perhaps the philosopher, the psychologist, the Christ would also say, "walk."

But as we meet and touch each day

The many travelers on our way,

Let every such brief contact be

A glorious, helpful ministry.

SUSAN COOLIDGE.

What a companion of the road Jesus may be! What an experience to have Jesus draw near and go on with us! Jesus did that when physically here. He has continued to walk with willing folks ever since. The great explorer, Scott, and his co-workers at the South Pole, were devout men. They trudged the snow and ice and each said, "I thought somebody else was with us." Jesus was with them and he is still the Christ of the path—the walking Christ.

THE UNRECOGNIZED COMPANION

What a volume might be written on the theme, "The unrecognized companion of the highway"! Since that memorable day centuries ago, Jesus has walked with people who journeyed, and then and since he has so often been the unrecognized companion.

"Holden" eyes: eyes closed by claims of superlative selfish interests; eyes dimmed by the dust of despair and doubts; eyes blinded by obscuring notions or prejudices; eyes shut by the pressure of conflicting ideals; and such eyes fail to see who it is who burns their heart as they walk.

Men and women think he is someone else. Twilight that distorts even well known objects has possessed us for we have failed to listen to any voice but that of a mob as it has cried, "Crucify"! That voice has silenced the angel voice which says, "He is risen."

People fail to recognize Jesus, even as he is their companion, because they have never caught the significance of simple statements. Jesus had so simply told his disciples that he would live again. But their minds were busy with a Christ who would sail gently from a pinnacle of the temple; a Christ who by a single word would annihilate the Roman army and make slaves of the Roman nation. Their theology was com-

posed of high-sounding, long-syllabled words and involved sentences. Looking for the spectacular, these men, walking with Jesus, had not registered when he definitely but simply had said, "On the third day I will rise from the grave." All too much like the Syrian captain, Naaman, we want God to deal with us by flare of trumpets and a magnificent display of pageantry. Whirl wind, earthquake, a mountain afire, yes, but no still, small voice method. Choosing our own method for recognition, we see him not when he comes to join us on the way. Yet so visible is he to the traveler who has eyes to see!

THE QUESTIONING CHRIST

Jesus is never content to be unrecognized by those with whom he walks. He becomes the questioning Christ.

Jesus was and still is a master of the art of asking pointed questions. No child of his will drift into moral blindness without the sting of a penetrating question. See how piercing Jesus' question: "What communications are these?" "What things?" "Behooved it not?"

Men may and do ask foolish questions of Jesus, but the questions he asks us—how wise, how searching, how stimulating!

How then did these not know Jesus? Well, blindness has not changed with new calendars. Eyes do not now see for the same identical causes that obtained in the beginning of time. Pet ideas, cuddled like we would a sick child, are blocking the oncoming of truth. Disappointment that envelops the entire horizon of life, makes for blindness. To live in confusion makes eyes that see not. These disciples had not read correctly, they had not heard aright; consequently, the trial and death of Christ muddled their thinking. Death, cruel, unjust, death as an end of events, they saw and could not see anything else. They did not see that even death was defeated in the love of Christ. They did not see that even the cross was to lift mankind into the world of spiritual realities. They saw death as the pagan saw it and of course could not see the Christ, even while he walked with them and probed them with his questions.

Those besieging questions, do not cast them aside. Listen to the questioner. Maybe the Christ is walking by your side.

OUR HEARTS BURN AS WE WALK

As we walk with Christ, our hearts burn. Furnace men say that our furnaces are greatly damaged while the fire is out. The moisture and the chemicals of the air devour them. Whether that be so or not, our hearts are greatly damaged when cold. They are also irreparably injured when warmed and we fail to respond to the heat.

New Year's Greetings to Our Readers

WE take this opportunity of expressing best wishes to all our readers, and to Friends generally, for a prosperous New Year. By this we mean that we desire for them not only enough of material goods to give comfort and a sense of security, but an increasing experience of the higher values without which life is mere existence.

Deeply appreciative of the many words of commendation which have come to us in recent months, we pledge ourselves to renewed effort to make THE AMERICAN FRIEND of increasing interest and helpfulness to Friends. Toward this end we bespeak the cooperation of all.

Good as the paper may become, however, its effectiveness will be largely determined by the extent to which it is circulated and read. By appointing William J. Sayers, Presiding Clerk of Indiana Yearly Meeting, as its Field Secretary, the Publication Board is undertaking a definite effort to increase the use of its publications, including THE AMERICAN FRIEND.

An encouraging start in this direction has already been made. Despite the fact that we are having to discontinue the special club rate, our subscription list has increased by nearly three hundred names within the past three months. If this rate of increase can be maintained throughout 1938, it will be Happy New Year for THE AMERICAN FRIEND. And it can be maintained, and more than maintained, by loyal, energetic work in the local meetings.

On behalf of the Board, William Sayers has outlined plans which offer inducement to meetings to conduct a campaign for subscriptions. Write him for particulars, addressing him at the Friends Central Offices, Richmond. Better still, seek to arrange for him to visit your Quarterly Meeting sessions, which will enable him to make contact with Monthly Meeting leaders. In connection with his work for the Publication Board, he has a fine spiritual contribution to make on such occasions.

Please help us make this a good year for THE AMERICAN FRIEND, not for its own sake, but for the sake of the Friendly task entrusted to it. This is our job for 1938—and yours.

The Editor.

"Aunt Hope" in a recent fiction says, "I'd so much rather have unseeing eyes than an unseeing heart." These men saw with the heart—it burned—but they did not respond. It is time well spent if we discover speedily the cause of a burning heart—the Christ is near, he is walking by your side. Oh respond to the burning heart—the eyes will eventually see!

Earl Musselman, who was born blind, says, "There is another kind of blindness—a blindness of the soul that keeps sighted people from really seeing."

Our walking Companion, the Christ, longs to be seen, to be recognized, as he walks and talks with us.

Wichita, Kansas.

STEWARDSHIP CONFERENCE REPORT

Announcement is made by the United Stewardship Council of the Churches of Christ of the United States and Canada, that it will publish in a sixty-four page book the report of the recent Stewardship Conference held at Philadelphia. It will contain all of the speeches and some of the discussion and will sell for twenty-five cents per single copy. The book will be ready for distribution toward the end of this month. Those wishing copies of this up-to-date material on this important subject should address Harry S. Myers, Secretary-Treasurer of the United Stewardship Council, 152 Madison Ave., New York.

GERMANY'S LOSS BECOMES PENN'S GAIN

BY EDWIN MCGREW

The faith of the Quaker has ever prompted an outward expression of inward conviction. To love God must yield a fruitage in loving the needy brother also.

The World War came as a shock to everyone and forced a rethinking along every line and concerning every position. Because of the more direct impact of war activities, British Friends were first stirred into action, but in 1917, just twenty years ago, there was formed the American Friends Service Committee. The history of the activities of this organization during the remaining months of the war and during the years of suffering and distress since, presents a most heartening chapter in the tragedies of two decades.

Peace and good will have been quietly proclaimed, and in holy service, demonstrated. Through all the years the demands on the Service Committee have seemed to increase until its work is known or sought wherever distress is. Its service extends to many countries and aids in adjustments along many lines.

It was through the American Friends Service Committee that a communication reached the President of Penn College concerning the possible placement of Erich Rothe, a German student and teacher who desired to visit America and to further prepare himself for service either in America or in his own country. As a result Dr. Rothe came and has been received as a part of the splendid and complete working unit, known as the Faculty of Penn College. He has been placed as a professor in the department of Mathematics and Physics where he is both a teacher and a student. He teaches Mathematics and is a student in English.

Thoroughly trained in Mathematics, Physics and Philosophy at the University of Munich, following the World War he continued his work at the University of Berlin, from which he has his doctor's degree, and in which he has since taught. He has also been on the Faculty of the University of Breslau. Dr. Rothe is author of some eighteen publications which have been of sufficiently high order to gain most favorable recognition.

He has had good English courses in German schools and has had two weeks in London on his way to Oskaloosa with English speaking people. He is a gentleman of thorough preparation, of high moral standards, determined to make good in his new undertaking and hoping to be joined in due time by his wife, Hildegard Bertha Rothe, Ph.D., University of Berlin, and their son of six

years, both of whom now await his call to America or his return to them.

Dr. Rothe was recently invited to present a paper at the annual meeting of the Iowa Division of the American Mathematical Society. He was also invited to speak at the annual meeting of the American Society for the Advancement of Science held at Indianapolis, Indiana, December 26 to 28.

A STATEMENT ON LABOR ORGANIZATION

Some time ago, a representative of the C. I. O. asked the A. F. S. C. for a statement which it might include in a proposed pamphlet, "The Church Speaks Out for Labor." After careful consideration, the Service Committee adopted the statement which follows.

The American Friends Service Committee is a volunteer organization of members of the Society of Friends, and does not speak officially for the Yearly Meetings of Friends as official bodies.

Much of the work of the American Friends Service Committee has been intended to demonstrate that Christian methods of procedure are effective in conflict situations. Because these methods inspire that trust and confidence which are necessary if differences of interests are to be settled justly, they are applicable to industrial as well as to international situations.

We approve of the organization of labor and of collective bargaining. It would be a great mistake, however, to suppose that the task is done merely with the setting up of machinery, with a balancing power. The critical problems arise when collective bargaining is undertaken. The crucial test is the spirit in which labor and employer strive to organize for industrial peace. The methods used are important but the spirit in which they are used is of vastly greater importance. If either side approaches the task with reluctance, bent upon yielding only what power can extort, not what justice may demand, the result may be the insecurity of an armed truce, not the security which flows from confidence and understanding. The final solution of the labor problem does not lie, we believe, in the domination of one group over another, be it capital or labor, but rather in the adjustment of conflicting interests around a conference table where the peculiar problems of a particular situation can be adjusted by persons competent to deal with them. Only when the spirit of fairness, goodwill and mutual respect prevails can the human needs and rights of labor be adjusted to successful industrial enterprise.

In so far as the policy of either labor or management is directed toward the development of orderly and non-violent methods they should be encouraged and

SCATTERED REMNANTS OF FIRST AMERICANS

BY JONATHAN M. STEERE

Here and there in our highly organized "civilization" one occasionally comes across a secluded spot where life has changed but little with the passing years and where ancient customs linger. There are New England villages which retain much of their sturdy simplicity and independence.

In Rhode Island, most thickly populated of all our states, there is an Indian reservation where annually gather the remnants of the once proud Narragansetts.

Far to the westward on the northerly boundary of Pennsylvania is another Indian reservation—a square mile—where still live a handful of Cornplanter Indians, who fish and make baskets.

And in southeastern Virginia we were interested and surprised to find another group of Indians living on or near the very land their ancestors occupied when Captain John Smith landed at Jamestown not more than forty miles away.

Chief Custalow informed us, as we looked out on the broad river that bears the same name as his reservation, that the Mattaponys were one of the thirty-two tribes which formed the Powhatan Confederacy that once held sway from Piedmont, Virginia, to Dover, Delaware. They are all gone now save only the Mattaponys and their neighbors the Pamunkeys, a tribe similar in numbers and in the size of their reservation, living ten miles away on the Pamunkey River, still nearer the landing place of the colonists of 1607.

When the Mattapony Reservation was established in 1658, a thousand acres were set aside, so the Chief told us, and these ample acres have now dwindled to sixty-seven, quite insufficient to support the hundred surviving members of the tribe. It is the same old story of the treatment of the red man by the white man—whiskey, greed, overbearance.

The reservation is tax free. The Chief and his Council rule the affairs of this little commonwealth—a diminutive nation within a nation.

As we reluctantly left our interesting and kindly host, and as our minds were running back over the better days of these "first Americans," a familiar incident in Virginia history was emphasized by the appearance of the Chief's charming little six-year-old granddaughter, Pocahontas, whose friendliness to the white visitors suggested the character of her distinguished predecessor (if not her ancestor) who bore the same name.

Haverford, Pa.

supported. Only in this way can the potential benefits of collective bargaining be made vital in our industrial life.

NOTABLE OCCASION FOR BOSTON FRIENDS

On December 5, two hundred persons assembled for the first meeting for worship held in the new Friends meeting-house in Cambridge, Massachusetts. Many of them were Friends coming from parts of New England at some distance from Boston. On the same evening Rufus M. Jones spoke to a filled meetinghouse on the subject "Are the Returns All In?"

This was a great occasion for the Friends of Greater Boston since it was the first time they have worshipped in a meetinghouse of their own since Boston Monthly Meeting sold its property in Roxbury eleven years ago. During the interim the joint group, composed of Friends from Boston Monthly Meeting and the so-called Cambridge group, held its meetings for worship in Andover Hall belonging to the Harvard Divinity School, and maintained an office in downtown Boston on Boylston Street. Nearly a year ago, however, the Friends purchased a house and land at 5 Longfellow Park in Cambridge, and have since that time remodeled the house for a Center. At times the meetings overflowed into an adjoining room, so it is with a sense of relief that the Friends now have quarters adequate to accommodate those who attend.

In his address Rufus Jones raised the question as to whether Friends still have a distinctive mission in the world or whether they will shortly have fulfilled their mission and go out of existence. He answered this by saying that there is now more need than ever for the message which Friends have to give, and that Friends will grow insofar as they meet that need. About the year 1700, Rufus Jones said, there were more Quakers in the American colonies than there were descendants of the Puritans and it looked as if religion of America was destined to be Quakerism.

The new meetinghouse in Cambridge is just off Brattle Street near Harvard Square, and overlooks the small park which was set aside to preserve the distant view from his home enjoyed by the poet Longfellow. The land on which the new Friends property stands was once part of the large Longfellow estate, while the house now being used as the Friends Center, was built by the poet's daughter, the "Laughing Allegra" of "The Children's Hour," and occupied by his granddaughter, from whom Friends bought it. Both buildings are of brick in dignified Georgian style.

The interior of the meetinghouse is finished very simply, with facing seats at the front and wooden benches of a simple yet comfortable design for the main body of the meeting. On the main floor can be seated 160 persons, and 45

more in the balcony at the rear, although 50 or 60 persons more can be accommodated when necessary. Around the lower part of the wall is panelling of wood, while at the front as a center of focus is a fireplace which serves to lend an informal and distinctly non-ecclesiastical air to the whole room.

The burden of the first meeting in the new house was that the new building should be looked upon not as an end in itself but as a means of rendering more effective service to the community. The true temple of God, it was said, is not one of human designing, but is the human heart.

REVISION OF AMERICAN STANDARD VERSION

Plans have been completed for a revision of the American Standard Version of the Bible. Announcement of these plans is made by Dean Luther A. Weigle of the Yale University Divinity School, chairman of the American Standard Bible Committee of the International Council of Religious Education, an organization of some forty Protestant denominations which are co-operating in all matters affecting Christian religious education. This version of the Bible, revised under the executive direction of Professor James Moffatt of Union Theological Seminary, will, according to the announcement, embody the best results of modern scholarship as to the meaning of the Scriptures, and will express this meaning in the simple, classic English style of the King James Version. It is planned to complete the revision in five years.

The American Standard Bible Committee, made up of leading scholars throughout the country, was appointed in 1929, and has held a number of meetings to explore the need of a further revision of the text of the American Standard Edition. The Committee agreed that the past forty years have been especially fruitful in the discovery of manuscript materials which constitute resources for the better understanding of the New Testament. The Committee, which is the custodian of the text of the American Standard Version, includes two men who have published their own translations of the Bible. One is Professor Moffatt, whose new translation of the Bible was issued in 1923. Professor Edgar J. Goodspeed and other members of the Committee were associated in an American translation which

was published by the University of Chicago Press. As we have already announced, one Friend, Henry J. Cadbury, of Harvard University, is a member of the Committee.

The Revision of the King James Bible was undertaken in 1870 by a committee of sixty-seven English scholars, collaborating with a committee of thirty-four American scholars, who labored for ten and a half years upon the revision of the New Testament and fourteen years upon the revision of the Old Testament. It was agreed that in case of differences between the English and American Committees, the readings preferred by the English Committee should be chosen, but the American Committee was left, after a term of fourteen years, to issue an edition containing the readings which it preferred. The Revision of the New Testament was published on May 20, 1881, and two hundred thousand copies were sold in New York on that day. The American Standard Edition, which contained the readings preferred by the American Committee and which will now be revised, was published in 1901.

IMPORTANT BOARD HOLDS MEETINGS IN EAST

The Five Years Meeting Board on Prohibition and Public Morals held meetings December 8 and 10 in Washington, D. C., and in Richmond, Virginia. The chairman and vice-chairman, Raymond E. Mendenhall and John Compton, drove from their homes in Ohio and Indiana, respectively, to Washington where they represented the Board at the meeting of the National Council for Temperance and Prohibition. The secretary of the Board, Dora B. Clark of Sandy Spring, Maryland, is an associate member of the National Council and also attended its sessions. On December 10 the party drove to Richmond. J. Hoge Ricks' judicial duties made it impossible for him to meet with the Board at Washington, so Mohammed went to the mountain.

Approval was given by the Board to the activities conducted by the chairman since the Five Years Meeting sessions, especially to the work done through Professor Howard E. Hamlin as a field worker. An aggressive program for future effort was approved. It is the aim of the Board to give each Yearly Meeting the services of some expert worker in alcohol education before the next sessions of Five Years Meeting.

Other Friends—or near Friends—at the National Council were Viola D. Romans, Mrs. Leigh Colvin and Hazel Mendenhall. Mrs. Romans and Mrs. Colvin are the state presidents of the W. C. T. U. in Ohio and New York, respectively.

SUFFICIENT

Faith, Hope, and Love—if these abide,
It matters not what else betide;
By them our needs will be supplied.

ALBERT W. MACY

Pasadena, Calif.

Pacific School of
Religion



BOOK REVIEWS

Readers are urged to order all books through the
Friends Book and Supply House, Richmond, Indiana



SNOWDEN'S SUNDAY SCHOOL LESSONS — 1938

BY JAMES SNOWDEN AND E. L. DOUGLAS
Macmillan, New York, \$1.35.

Doctor Douglas is continuing the fine work so long done by Doctor Snowden before the latter's death a year ago. The same general method of treatment of the Uniform Lessons is followed that has made Snowden's Lessons the essential "Helps" for a countless number of students and teachers.

The Lessons for 1938 are found, for six months in Mark, three months in a study of the messages of the early leaders of Israel, and three months in a study of the Ten Commandments and the Teachings of Jesus.

✽

THE BIRTHRIGHT OF BABYHOOD

BY CHARLES WESLEY SUMNER
*Thomas Nelson and Sons,
New York, 1936.
85pp. \$1.00*

Among the many materials available today for parents concerned with giving their children the best possible start in life, this volume stands out as a valuable help in developing "a natural and enduring love of books and reading."

The author, who pioneered a score of years ago in extending the service of the public library to hospitals, has drawn heavily on his experience in initiating a Mothers' Room in the Youngstown Public Library as well as upon his experience as a father. The forty pages composing the body of the book are readable and practical. Some of the chapter headings are: Every Mother's Opportunity; Why the Love of Books and Reading? The Method; The Mothers' Room; and The Child and His Library.

Not the least valuable feature is the bibliography presented in the form of a Reading Menu for pre-school children and Sources of Recommended Materials.

Librarians and teachers as well as the "common garden variety" of parents ought to find this little volume helpful.

C. E. H.

Carthage, Indiana.

✽

THE PERIL OF MODERNIZING JESUS

BY HENRY J. CADBURY
Macmillan, New York, \$2.00.

By "modernizing" the author evidently means that tendency to put back into the times of Jesus the customs, conditions or situations which belong to a

later date. An extreme example is given of a recent book talking of "the morgue, the police stations, the doctor's office" as belonging to the day in which Jesus lived.

More serious is the habit of "reading into" Jesus' mind and works ideas which belong not to his age but to another and later age. The author cites what he considers to be incidents of this type as early as the period soon following Jesus' death. So early was the "modernizing" process that "one must be prepared to admit that the religion which has become the Christianity of the Roman Empire may have had but slight relation to the historical actuality of its founder."

In succession the author considers the mentality of Jesus, the limitations of Jesus' social teaching, the purpose, aim and motive of Jesus and the religion of Jesus.

The natural outcome of such a trend is, of course, to remove much that has been rather widely "read into" the life and teaching of Jesus. The treatment of his thesis is at once analytic and searching. The reader may at times feel that the writer is overzealous in making his point.

This book will reward the reader with a view of the method of modern scholarship. It will stimulate his thinking and cause him to reexamine his opinion of Jesus.

What "modernizing" actually is will not remain in doubt after reading this book. Just what the "peril" is may not be quite so clear.

E. H. S.

✽

CHARACTER AND CHRISTIAN EDUCATION

BY STUART G. COLE
Cokesbury Press, \$2.00

While the author does discuss the relation of Christian education to character, the title of the book is somewhat misleading. Child nature and the child's relation to religion are dealt with almost exclusively. Part One is headed, "The Religious Quality of Character." Under the caption the author brings a splendid analysis of child nature. Nature and God—one wonders why the distinction, as if they were entirely separate—cooperate in the nature of the child. Social and spiritual resources of child nurture; the fellowship of old and young in the art of life-adjustment; the forces that assist in the unfolding and en-

riching of the child's personality—the home, the surrounding culture, the school, health, both physical and moral—all these are submitted to keen analysis and are woven into a splendid pattern of procedure in dealing with childhood.

In Part Two, "The Christian Orientation of Character" is presented. Here again the author deals with the theme as it is related to child life. Christianity is described as, "a philosophy of religion to conserve all values which enhance human character." Expansive religious experience is the movement from "inarticulate to articulate religion."

Most readers will stop to wonder, to say the least, when they read, "To consider Jesus and Christ one and the same figure is to misrepresent first the individuality of the person, Jesus, and second, an expression of personal loyalty to his cause which all Christians cherish." He urges the Church and the Character Education Movement to recognize their unity as, "a boy accepts Christ every time he masters a situation involving high resolve." The idea that an individual person may be indwelt with Christ, another Person, apparently is not in the author's thought. Yet he does affirm, "It is the function of Christianity at its best to furnish spiritual orientation for the values that inhere in good character."

E. H. S.

✽

THE PSYCHOLOGY OF RELIGIOUS LIVING

BY KARL R. STOLZ
Cokesbury Press, 375 pp., \$2.50

While this book is voluminous, and is written primarily for ministers, teachers and counsellors, it will richly repay anyone who reads it.

There are two parts to the volume. The first records the backgrounds of the religious quest, dealing with the origin and nature of religion and the idea of God. The concluding sections deal with psychology as such and reaches its high level in the chapter on "Current Schools of Psychology."

The second part deals with "Religious Experience and Personality." This section gives real worth to the book. Out of a wide experience, the author writes wisely and helpfully about integration of personality, sin, methods of centering personality, prayer, worship, mental health, religious maturity.

The spirit of the author is fine, his attitude is constructive. Ministers and teachers of religion will find great satisfaction in not merely reading but in studying this book.

The greatest damage and the greatest good that have ever come to this world have come through words.

GOD'S MINISTRY OF THE FLEEING SHADOWS

BY DR. J. DAVID SCOTT

(Delivered recently at Houston, Texas, in the broadcast by Friendswood Bible College, of which Dr. Scott is President.)

Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. (Song of Sol. 4: 6.)

Our text suggests that there are shadows in every life. This we all know too well. First there are the shadows of physical infirmities. Thousands of choice saints have weak and afflicted bodies as their chief inheritance. But it is really astonishing how much work a great soul may get out of a weak body. John Milton, the blind poet, would never have filled the world with the music of his poetic genius, had God not closed his eyes. With his spiritual vision he saw the resplendent glories of Heaven, the marshalled hosts of angels, the gates of pearl and the streets of gold. Though physically blind, he could see what millions with perfect vision have never seen. Ann Steele, the woman poet of the sanctuary, as she was called, would never have written so many noble hymns if she had been physically well. For sixty-one years she was an invalid but her sufferings made her tender and sympathetic.

There are also the shadows of temporal reverses. Literally millions of people in our great land of plenty are suffering under the dark shadows of depression, but by an eye of faith we can see a brighter day coming. We must not forget, too, the shadow of bereavement, so broad, so deep, so dark, and seemingly impenetrable. Who has not tasted of this bitter cup?

The time is not far distant when all of these shadows shall flee away. That glorious day will dawn. The darkness will have an end. The day of trust and faith shall come when we shall know as we are known. Earth's storms can no more disturb the sea of experience, when Jesus says, "Peace be still." Earth may become a foretaste of Heaven until we can hear the music of saints and seraphs, and see the light of God streaming through the gates ajar.

Lights and shadows have their uses in every relation in life. Art would be meaningless but for its commingling of lights and shades. The minor chords in music have their power over the hearts of men. The shadows give deeper significance to the lights of life. The Son of God was a man of sorrow and acquainted with grief, and yet he was anointed with the oil of gladness above his fellows. Just as the landscape is beautified by the alternations of mountain and valley, of hill and meadow, river and island, so is life by its

seeming contradictions, its lights and shadows.

Let us find comfort in the words of the text: "Until the day break and the shadows flee away I will get me to the mountain of myrrh and to the hill of frankincense." The mountain of myrrh suggests true penitence, and the hill of frankincense, the offering of prayer. Never do we know how to pray as we should until we have been driven by life's shadows to our Father's bosom. Oh, blessed mountain of myrrh! Oh, blessed hill of frankincense! From your tops we can see the glory of Heaven and hear the music of angels. We shall one day thank God as much for our sorrows as for our joys. That eternal day will dawn. Earth's shadows will flee away, and the Son of righteousness shall rise with healing in his wings.

LOS ANGELES FRIENDS BUSILY AT WORK

Los Angeles Friends have been indulging in surprises this Fall. The October fellowship dinner was the occasion of two such events. Lillian Laws, who has rendered beautiful service for eight years or more as church pianist, has been released from her duties because of ill health. In appreciation of her loyalty and faithfulness, members of the meeting presented her with a beautiful table lamp. That excitement had scarcely subsided till a screen was moved aside disclosing a table loaded with canned fruit, jellies, and other groceries for the new pastor, Clayton S. Brown and family. More recently the members of the Ladies Auxiliary surprised their devoted president, Daisy Prose, with a luncheon and a personal gift.

At the November monthly meeting, Edna Pearson, speaking for the Peace Committee, gave an able presentation of the Sino-Japanese conflict. In December, ladies of the Auxiliary presented a stewardship play as representative of their future financial policy. This plan of having one committee or organization present its work each month is to be followed throughout the winter. The fellowship dinners also occur on monthly meeting nights.

A Junior C. E. has been organized with Edna White as sponsor and Randall Brown as president. The children are enjoying a missionary reading contest. A Boys' Club has also been started, meeting every two weeks on Friday evening. A dinner by and for the men and boys of the church community is scheduled for an early date.

The pastor, Clayton S. Brown, preached the Thanksgiving sermon for the Quarterly Meeting service at Pasadena on November 24.

A Christmas pageant was presented on Wednesday evening, December 22.

BULLETIN ON VISUAL AIDS TO THE CHURCH

An interesting contribution to a subject on which little literature exists is made by a recently published pamphlet called "Visual Aids in the Service of the Church." This 32-page bulletin on the use of motion pictures, slides, and other visual materials in the church program, was prepared by the Motion Picture Practicum of The Divinity School of Yale University, under the direction of Dr. Paul H. Vieth, Director of Field Work and Associate Professor of Religious Education.

The activities of the Practicum have centered in actual experimentation on the part of students in their church work, with visual educational material, and have been carried on in cooperation with the Division of Visual Experiment of the Harmon Foundation.

Representing the experience of a group of graduate students in experimenting with the use and development of visual materials, especially motion pictures, for church use, "Visual Aids in the Service of the Church" offers an introduction to the subject which will be helpful to churches, church boards and theological seminaries. The results of the experiment suggest a real opportunity for seminaries and schools of religious education, through their academic and practical curricula, to cooperate with denominational boards in the production and distribution of films which fill a real need in churches. The contents of the booklet include detailed costs of such a program, directions for making slides and hints on the production of motion pictures, as well as examples of programs using motion pictures and slides, a valuable reference list for sources of film and equipment, and reviews of a number of films which the Motion Picture Practicum found useful.

"Visual Aids in the Service of the Church" presents the case for visual materials in elementary form, requiring no previous knowledge or personal experience to make it intelligible. The fact that it records the actual practice of a group of theological students gives significance to its answers to the practical problems involved. Copies of the booklet may be secured for fifty cents apiece from the Division of Visual Experiment, Harmon Foundation, Inc., 140 Nassau Street, New York, New York, which arranged the publishing of this student-prepared material. It will be found a stimulating and helpful little guide and a helpful reference source by all church leaders using or planning to use visual aids in their programs.

An orthodox creed will never make a satisfactory substitute for a good character.

QUAKERDOM . AT . LARGE

Minnie C. Holding, widow of Raymond S. Holding, is doing social service work for the Southern California Congregational Conference and has charge of its mission in the Mexican Colony of Ontario, California.

* * * *

Floyd W. Schmoe of the University of Washington and Director of the Puget Sound Academy of Science is delivering some lectures at the University of Hawaii at Honolulu. He will return in time to come east on a lecture tour which will engage him for some weeks in February and March.

* * * *

President William C. Dennis of Earlham College has been chosen to participate in a panel discussion of the question, "The Church College in Civic Life," which will feature the opening session of the annual meeting of the National Conference of Church Related Colleges which will be held at the Stevens Hotel in Chicago, January 19.

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Max I. Reich, who is a lecturer on the faculty of Moody Bible Institute, Chicago, has just returned to this country following a visit of three months to Great Britain and Ireland. He is well known in those countries as well as in this, he having at one time resided in London, when he was a member of London Yearly Meeting. As reported in the *London Friend*, in connection with representing the interests of the Institute, he visited several Friends meetings and renewed associations of former days.

* * * *

American friends of Percy W. Bartlett of England, who attended the World Conference in September and visited several meetings in this country, will be interested to know that last month he accompanied George Lansbury, the English Pacifist Statesman, on a Continental visit under "concern"—a visit similar to that on which he accompanied Mr. Lansbury some months ago when Hitler and Mussolini were interviewed in behalf of world peace. On this tour the main objectives were the capitals of Poland and Austria in which interviews with the leaders in the government were arranged.

* * * *

Following her graduation from Earlham College in 1927, Ruth Horney, whose marriage to Dr. Elliott D. Root is announced in this issue, spent a year in France under the auspices of the American Friends Service Committee as nurse's aid at the *Maison Maternelle* at Chalons-sur-Marne. Following her re-

turn home she pursued graduate study at the Indiana University School of Social Service, and for the past few years has served as county agent for dependent children in Chautauqua County, New York, with headquarters at Jamestown. Dr. Root is a graduate of the University of Wisconsin and of Northwestern University Medical School.

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As is frequently the case, the College Avenue Simms home in Richmond was the scene of two friendly gatherings recently when several Richmond Friends had the privilege of meeting and hearing Friends who sojourned briefly in Richmond. Shortly before Christmas, Lawrence and Amelia Lindley, who were returning from an extended western tour of observation, told of conditions among the Indians from Oklahoma to California. Lawrence is a member of the staff of the Indian Rights Association. One evening during the holidays, Leslie D. Shaffer spoke to a representative group on the purpose and program of the Friends Fellowship Council, which meets in annual session in Washington, D. C., January 22 and 23.

* * * *

At the December session of the Meeting for Sufferings in London, reports were presented of the Oxford and Edinburgh conferences held last Summer. It is with some surprise that we read that the Clerk deprecated the use of the word ecumenical, which he said few people understood. We had supposed that the English of all people would have come by this time to know a term so widely used in connection with the above mentioned conferences held in their own midst. It required a Quaker M. P., "Ted" Harvey to inform assembled Friends that it was but another way of saying World Conference. One attending Friend reacted to the incident by composing the following facetious lines which appeared in the *Friend*:

Plain speech in Quakers everywhere

Is healthy (or hygienical).

Meeting for Sufferings, I fear,

Is slightly neurasthenical.

When weighty words are round us hurled,

And Peace becomes "eirenical,"

O Conference! Shall I call thee "World,"

Or murmur "œcumenical"?

* * * *

Under the caption, "Distinguished Quaker Pacifist Dies," Edward Shillito, London correspondent, has this to say in the issue of the *Christian Century* for December 29: "When a statesman or famous writer dies, there are long rec-

ords given of his life and work. But there are many who have no such memorial and yet deserve to be held in honor. Such was Roderic Kendall Clark, a member of the Society of Friends, who died at the age of fifty-three last week. I have many happy memories of 'days of fresh air in the rain and the sun,' spent with him in schoolboys' camps. He was most loyal in his friendships. The war came to test his convictions, but he never wavered in his fidelity to the principles which have been his and his father's before him. Five times he was court-martialed and sent back to prison because of his refusal to undertake military service. I used to see him at such times when he would take the opportunity to vindicate his action. In every way open to him Roderic served his society and through that society he took his part in the wide service of his Master. He was one of those men whose loyalty is a standard to others. The story is told in the *Friend* of a fellow prisoner of his who said: 'I had a terrible dream one night that Roderic had compromised. I did not know what to do. But then I awoke and found to my joy that it was only a dream.'

NEWS OF OUR MEETINGS

At its regular November session, 1937, Bethel Chapel Monthly Meeting took final action recording James Wortha Hickman of Rockville, Indiana, as a minister in the Society of Friends. This was by concurrence of Kokomo Quarterly Meeting in Western Yearly Meeting.

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Milo S. Hinckle, Executive Secretary of Indiana Yearly Meeting, brought a helpful message at the November session of Winchester Quarterly Meeting on the subject, "Christ the All-Sufficient." At the young peoples' session, Anna Cox, Quarterly Meeting Superintendent, outlined the topics for the four sessions of 1938. They deal with the attitude which Friends should hold toward various relationships, illustrated by commandments taken from the decalogue.

* * * *

Work at Ashboro Meeting, North Carolina, is proceeding auspiciously under the leadership of Herman A. Parker. All services are well attended and the messages given are inspirational. Two new Sunday School rooms have been added to the church. These were furnished in honor of the late J. S. Tillman and his wife. A reception was recently given in honor of the thirty-one new

members that have been taken into the Meeting within the past year.

* * * *

Honored guest at Smithfield Quarterly Meeting held at Woonsocket, Rhode Island, in November was Sarah J. Swift of Worcester, Massachusetts. Smithfield Quarterly Meeting Friends were very happy to help her celebrate her ninety-first birthday. Other Friends from Worcester, Boston and Bolton, Massachusetts, were present; also Josephine Carr, now serving the meeting at Saylesville. Susan L. Dow was appointed Clerk of the Quarterly Meeting to succeed Meleta B. Fisher and Lucia A. Wheeler was reappointed Assistant Clerk.

* * * *

A new member of the Friends Fellowship group at State College, Pennsylvania, is Leona Watland Terrell, formerly of Oskaloosa, Iowa, who has become librarian of the Agricultural School of State College. . . . A pot-luck supper attended by about forty-five people on December 5 was followed by two reels of moving pictures on Peace, arranged by John Ferguson. One, entitled, "Around the Coffee Cups," was obtained from the Department of Commerce at Washington, and the other, entitled, "Why," was furnished by the Motion Picture Bureau of the New York City Y. M. C. A. Several college students as well as members of other churches attended this program. . . . Howard Yarnall has been cordially welcomed by the local ministerium as a representative of the Friends group. Friends were asked to cooperate in the program during the week of prayer. . . . The group has contributed toward the expenses of the college Student Peace Action Council. . . . The group recently took steps toward collecting clothing for Spanish relief to be sent to the A. F. S. C. headquarters in Philadelphia.

* * * *

Raymond E. Mendenhall of Otterbein College, Westerville, Ohio, who is Chairman of the Five Years Meeting Board on Prohibition and Public Morals, has been asked to address the Temperance and Prohibition session of Alum Creek Quarterly Meeting at Highland Avenue Meeting in Columbus, Ohio, on January 30. Alum Creek Quarter belongs to Ohio Yearly Meeting.

* * * *

Grinnell, Iowa, Friends are rejoicing in the freshened appearance of their meetinghouse which they have newly decorated and improved. Funds for the purpose were all in hand before the project was undertaken and the work was done by members of the meeting; some worked through the day and others in the evening. To top these improvements, literally as well as figuratively, the Mayor of Grinnell made a gift of a bell to the meeting and the new Quaker bell joined the Congregational and Catholic

bells of the town in ushering in Christmas Day. On December 26 the new bell was christened, so to speak, by the singing of the New Year's hymn, "Ring out Wild Bells." The pastor, Wendell Hanson, and his wife Bertelle Hanson, are very loyal to the work and much is owed to their leadership for the recent improvements and for the growing condition of the meeting. Wendell Hanson will resume work at William Penn College the coming semester, giving the meeting a part time service.

* * * *

The Christmas spirit was much in evidence this year at Center Friends Meeting near West Milton, Ohio. Missionary Sunday, December 5, was observed by the sending of toys and other articles to the Tennessee Mission. On Sunday, December 19, a surprise pound party was given for the pastor, Luella Elliott, and on December 26, the young people of the Sunday School presented a Christmas program which was enjoyed by a large audience. Both the Sunday School and church services have been well attended.

* * * *

Friends visiting in the National Capital will always find a warm welcome at the regular Wednesday teas held at the Florida Avenue Meetinghouse under the gracious care of Esther Morton Smith: Wednesday afternoon, from four to six—if you are in Washington that day. Recent guest speakers at the teas have included Marie Luise Moll, and Karel Hujer—the former from London and Vienna, and the latter from Czechoslovakia.

FORWARD STEPS TAKEN BY JONESBORO FRIENDS

The Sunday School Council of Jonesboro, Indiana, Monthly Meeting has recently introduced two innovations into the Church School program. First, the envelope system is being used in all the departments of the Church School and is proving very satisfactory. Second, at the close of the discussion period, the Church School and Adult Meeting for Worship, merge, allowing only time enough for the members of the Junior Church to go to the basement for their own worship service. This does away with the usual confusion following the discussion period. Also, the Adult Meeting for Worship is dismissed one half hour earlier than heretofore.

The last two weeks of November were devoted to special evangelistic meetings under the leadership of Oscar Trader assisted by several Marion College students who brought messages in song and testimony. The preaching was deeply spiritual and simply given. Ten found their way to the altar, some for conversation and others for sanctification. As a result of this series of meetings, the church has grown spiritually and

there has been a notable increase in attendance at the midweek prayer service.

About forty attended a cooperative supper held in the basement of the church at the time of Charles Vincent's visit. The Meeting feels that due to his message by word and picture, it has a deeper understanding of the Friends work being carried on in Jamaica. He was also given a very cordial reception by the faculty and student body of the local high school.

Harold Cooper and wife were guest speakers at the morning meeting for worship on December 5. They both gave inspirational missionary talks, Mrs. Cooper appearing in the native costume of the East Indian women.

Jonesboro Monthly Meeting deeply regrets the loss of Harold McKeever as Church School Superintendent. After serving faithfully in this capacity for a number of years he has accepted a position as teacher in the public school system at Muncie, Indiana. Oakie Axton has been appointed to serve in his place.

Jonesboro Friends participated with the other churches and organizations of the town in a Christmas Program, held at the high school gymnasium, for all the children of the community.

CONTINUES WORK FOR FIVE YEARS MEETING

On the eager desire of the Central Committee, Willard O. Trueblood has announced that he is ready to continue his preaching mission for the Five Years Meeting. This important service upon which he entered about one year ago, was interrupted when he went with Merle L. Davis upon a deputation for the Mission Board to Palestine and Africa. On his return, other opportunities for work in the church have been presented him, but feeling strongly the call to this wider preaching mission, he has chosen to go forward in it.

It is hoped that this may prove a continuing service, in which, in addition to his mission of preaching, Willard Trueblood may give richly from his long experience, as counsellor and adviser, inspiring and informing Yearly Meeting and subordinate meeting workers that they may do better work in their various fields of interest. He will be open for some engagements at Yearly Meeting sessions and will look forward to a certain amount of conference work as opportunities arise. Meetings wishing to correspond relative to securing the services of W. O. Trueblood should address J. Grant Johnson, Friends Central Offices, Richmond, who will have his schedule in hand.

Following the holiday season spent with relatives in Southern California, Willard Trueblood will begin work on January 19 in Iowa Yearly Meeting,

in which he will be engaged for several weeks. He will be helpfully accompanied by his wife, Caroline Trueblood.

RECENT MEETING EVENTS AT WABASH

On the evening of December 22, Wabash, Indiana, Friends held their annual Church Christmas Party in the church basement. Games were enjoyed and a short program and refreshments followed.

On December 19, the Primary and Junior children gave a special Christmas program during the Sunday School hour. In the evening the Christian Endeavor Society gave a beautiful and impressive play, "The Nativity." The White Gifts were also brought to this service and the following day about fifty dollars worth of groceries were sent out to the less fortunate.

Dr. Griest, a retired Methodist minister and a representative of the Anti-Saloon League, gave a very forceful Temperance address on Sunday, December 12. Universal Bible Sunday was observed in all services on December 5.

Charles Vincent of Jamaica spent Sunday, November 28, in Wabash. He gave a short talk in the Sunday School and brought an inspiring message during the worship hour. On Sunday afternoon he spoke to the children of White's Institute and in the evening he showed pictures of his homeland.

On Wednesday evening, November 10, the annual Father and Son Banquet was held, with about eighty in attendance. Herbert Reynolds, pastor of Amboy Friends Church, gave the address of the evening.

Wabash Friends are now looking forward to special evangelistic services which will be held the first week in February by Milton H. Hadley of Chicago.

TO BOYCOTT OR NOT TO BOYCOTT?

For some time past, the members of the International Consultative Group at Geneva have been much preoccupied by the question of a private or popular boycott against Japan. The question was discussed several times by the Group, some members tending to favour the boycott, others doubting its effectiveness. Instead of attempting to reach common agreement on all points, the Group thought that the best service it could render to its constituent organizations would be to set forth in a memorandum the main arguments for and against, which, taken together, reveal the great complexity of the question; and which ought to be fully considered before any definite judgment be reached.

The memorandum in question (a three-

page document) has just been issued under the following title: "Memorandum on Private Boycott Against Japan—Analysis of Arguments For and Against." It is pointed out first of all that, according to information that the Group has been able to collect, proposals for private boycott of Japanese goods (that is to say in the main a consumer's refusal to buy raw materials and manufactured articles from Japan) have been put forward in at least twelve countries.

Such proposals have been made, and in a good many cases action taken, by a wide range of organisations, such as: labour, cooperatives, peace societies, women's organisations, and manufacturers' groups.

One cannot repeat here all the arguments pro and con that are adduced. Those favoring the boycott base their arguments both upon economic and humanitarian grounds, pointing especially to Japan's peculiar vulnerability in view

of its dependence for essential raw materials upon its imports for the sinews of war. Furthermore, it is pointed out that while Japanese economic life could be seriously dislocated, nevertheless the Japanese people would not be brought to wholesale starvation since statistics show that Japan could be self-supporting so far as food supplies are concerned.

Those opposing the boycott doubt whether without governmental action a boycott could be made effective in time. In the meanwhile it is suggested that such action against Japan would be utilized by the Japanese government to consolidate opinion in favour of the war, whilst the very organisation of the boycott might easily lead not only to a temporary but a permanent embittering of international relations, including a long-drawn aggravation of the world economic situation.

In order to weight such arguments it is necessary to consider them in more detail. I shall be glad to supply a copy of the memorandum to any Friend wishing to see the fuller statement.

BERTRAM PICKARD.

Friends Centre,
Palais Wilson, Geneva.

STRENGTHEN RURAL CHURCH

(Continued from page 8)

close its ears to applications of that Gospel to the economic questions of today? Perhaps these questions are sufficient to suggest that the needs of the present day call the country church to service in supplying information and inspiration for economic progress.

Other phases of the full social implications of the Gospel will reach out with similar concern into the problems of international relations and the prevention of war, problems of race relations, of intemperance, gambling and crime. The Great Commission to go into all the world is no longer to be thought of merely in terms of geography. The church must send its missionaries also across those oceans which divide classes, races and nations and, must we add, denominations, with a gospel of reconciliation and cooperation. This is not likely to occur unless its leaders receive the vision which comes with special training. The conferences and institutions which help give the greater visions should be given still greater support. Ministers should be judged for their sociology as well as for their theology if a proper balance between the laws of love of God and man is to be maintained by them.

FOR DIRECTION AND ANCHORAGE

It is with this appeal to the spirit of service for which Ruritan stands that this report on the rural church con-

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cludes. In all of these matters pertaining to the country church situation and its improvement, Ruritan members may increase their service. If the church in some instances needs to give greater consideration to the physical, social and economic needs of mankind, the Ruritan clubs may well be watchful lest they fail to give due emphasis to the present moral and spiritual needs about them.

Men of great gifts and insight and learning are telling us that our very civilization is adrift and that they do not know where it is going. Religion provides a sense of direction and an anchorage. In serving the cause of the rural church the Ruritan organizations will be making one of its greatest contributions to human welfare.

SPANNING THE NATION'S HISTORY

From a New Year's letter of greeting and appreciation, written by John J. Haviland of Poughkeepsie, New York, we reproduce the following interesting paragraphs:

"The pen that is hewing this out has been writing for me fifty-five years, since the summer of 1882. My grandfather was in his second year when Washington was inaugurated; he lived on to Grant's time; I started in Lincoln's and am going yet. Grandfather and I have lived clear across the nation, under every President.

"My grandfather's father and mother often talked with Washington. I have talked with this one, Roosevelt, lived for about forty years just across the fields from him and remember when he was born.

"The old Revolutionary house furnishings my brother and I have. The armchair that sat at the fireplace when Putnam's soldiers slept on the floor, and is dated 1765, is my chair at meal-time now. I heard the roar of battle from Antietam and I stood by father, when his best cow was driven away for war taxes; and thereby hangs a tale as strange as any in the annals of Friends."

Let's have that tale!

JOHN SHOBER KIMBER

John Shober Kimber, born July 24, 1864, died at his home at 849 North Mariposa Avenue, Los Angeles, California, on December 8, 1937. He had been a member of the Society of Friends all his life. Born in Philadelphia in 1864, he later moved to Newport, Rhode Island, in his boyhood, and for many years was connected with New England Yearly Meeting. He acted as pastor of the Meeting of Newport, Rhode Island, for many years, and was closely connected with the work of the Yearly Meeting. Stirred by its missionary interests, he three times visited the

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Friends Schools in Ram Allah, the first time in 1909, when he and his oldest son, J. A. Morris Kimber, accompanied Timothy and Anna Hussey on their last visit to Palestine. Anna Hussey died in Ram Allah soon after their arrival, and John S. Kimber conducted the funeral. Within two or three years, he also conducted the funeral of Timothy Hussey himself at his home in North Berwick, Maine.

John S. Kimber also, on one occasion, visited the Friends missions in Jamaica, as well as the missions of other denominational groups in the West Indies and in other parts of the world.

During the long period of residence in New England, he was an earnest supporter of various religious activities. He was a frequent speaker at Portsmouth Camp Meeting, and one of those responsible for the founding of Smith Mills Camp Meeting, near New Bedford, Massachusetts.

In 1915, John S. Kimber and his family moved to California, where they first settled in Whittier. Soon after his arrival, he was asked to become Evangelistic Superintendent for California Yearly Meeting, and in this capacity he visited most of the meetings of California, conducting evangelistic meetings and supporting the churches in various ways. Later, moving to Los Angeles, he became pastor of the interdenominational Trinity Missionary Church, associated with the Oriental Missionary Society. He held this position for four years, giving up active preaching in 1936, at the time of a serious illness. He retained his membership in the Montebello Friends Church of California Yearly Meeting, of which Tyler C. Coburn is pastor.

John S. Kimber is survived by his wife, Mary E. Kimber, his sons, J. A. Morris Kimber of Columbia Bible Col-

lege, Columbia, South Carolina, James E. Kimber of Berkeley, California, Thomas Kimber and John S. Kimber, Jr., of Los Angeles, his daughter, Mrs. Jonathan Williams, who is connected with the Belgian Gospel Mission and living in Brussels, and by his sister, Mrs. William P. Buffum, of Jamestown, Rhode Island.

LEROY DEMARSH

Members of the Glens Falls, New York, Monthly Meeting are deeply grieved at the sudden death of their pastor, LeRoy DeMarsh, on December 12, 1937, who for a short time had suffered from a severe illness. He was thirty-nine years of age, and early in life became a member of the Glens Falls Church. He had been pastor of the meeting only a little over a year, but his patient zeal and longing to accomplish greater spiritual work have left a lasting influence.

After graduating from Glens Falls High School in 1915, and Earlham College in 1923, with his wife, formerly Mary Haines, he spent several years as minister at Weare, New Hampshire; then as teacher and pastor at Oak Grove Seminary, Vassalboro, Maine, and later as pastor at Forest Avenue Friends Meeting, Portland, Maine. For eight years from 1929, he was connected with Y. M. C. A. work in New Jersey, as director of religious education and leadership training in Mercer County, and later as Executive Secretary of the Y. M. C. A. of Hunterdon County, New Jersey.

In October, 1936, he accepted the urgent call to become pastor of the Glens Falls Friends Meeting, where it seemed his work had just begun to show larger fruit and growth. At the last Monthly Meeting, his closing words in the worship period were:

"God is a spirit, and those who worship him,
Must worship him in spirit and in truth."

He is survived by his wife and two sons, L. Edmond and Douglas, aged nine and six respectively, by his mother Alice DeMarsh, one sister, Mrs. Melvin S. Bishop, and one brother, Harold E. De-

CHANGE OF ADDRESS

Milo S. Hinckle, Executive Secretary of Indiana Yearly Meeting, wishes Friends to know that he and Addie M. Hinckle have changed their residence address in Richmond to Cornell Apartments, No. 2, North Fifteenth Street.

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JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

Marsh, all of Glens Falls. Funeral services were held in the Friends Church, December 14, with Alexander C. Purdy of Hartford Theological Seminary officiating, assisted by Dr. John R. Ellis of Glens Falls.

ENGAGEMENTS

GRONEWALD-ROUSE—The engagement has been announced of Jane H. Rouse, of Washington, D. C., daughter of Mary Rouse, and Robert Gronewald, formerly of Oskaloosa, Iowa, and now living in Washington.

MARRIAGES

DELAIR-WHITFORD—At Grinnell, Iowa, Friends Church, on Thanksgiving day, Ruth Whitford and Stanley DeLair, both of Sawyer, Wisconsin. The ceremony was performed by the minister, Wendell Hanson, who is a cousin of the bride.

McKEEVER-SPURGEON—At the Jonesboro, Indiana, Friends Church, October 20, 1937, Harold McKeever, a member of Jonesboro Monthly Meeting, to Margaret Spurgeon. John I. Wright, minister.

ROOT-HORNEY—On December 28, 1937, at the Friends Church at Hortonville, Indiana, Ruth, daughter of Cove and Lillie Horney of Sheridan, Indiana, to Dr. Elliott D. Root of Jamestown, New York, son of Mr. and Mrs. A. T. Root of Sparta, Wisconsin. (See Quakerdom at Large paragraph.)

DEATHS

LORD—At Grinnell, Iowa, November 10, 1937, Elizabeth Lincoln Lord, the daughter of Robert and Christina Lincoln. She was a member of the Friends

Meeting and has been active in church work since childhood. She is survived by her husband, Jesse Lord, and three sons, Charles, Alfred and Howard.

PIZIE—At her home in Millbrook, New York, on October 18, 1937, Emma G., wife of Benjamin J. Pizie, aged 74 years. She was for many years a member of Nine Partners Monthly Meeting.

TODD—Albert E. Todd of Woonsocket, R. I., December 14, 1937, aged 65 years. An elder of the Smithfield Monthly Meeting and a member of the board of finance of the Yearly Meeting of New England, he was an active, willing worker of the meeting who will be greatly missed. His wife Mae Belle Todd and daughter, Lillian Gertrude Todd, survive him.

WHERE TO STAY IN PARIS

Mme. Melon-Holland and daughter Germaine (Friend), 78 rue d'Assas, Paris, 6e (opposite Luxembourg) receive paying guests. Very moderate prices.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven, Jackson Park "I" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6020 Ingleside, telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Charles F. Thomas, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a.m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, Pastor, 125 East University Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a.m., Church School, 9:00 a.m. Visiting Friends call Cecil E. Hinshaw, Minister, 4150 Vallejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship 11 a.m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9:30, Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Cogkins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, 713 Polk St., Phone 3-9384.

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LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., worship 11 a.m., C. E. 6:30 p.m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MIAMI, FLORIDA

Meeting for worship, First-day at 11 o'clock, in Dade County Security Building (15th floor). N. E. First Avenue, near First Street. Sara Parry Thomas, Clerk, 1220 S. W. Twenty-third Court, Miami, Florida. Visitors welcome.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Bible School at 11:45 a.m. Meeting for Worship at 10:30 a.m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a.m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m.; Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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